THE PACIFIC

Pacific Theo Sem
Reading Room

A religious and family paper

Volume LIII. SAN FRANCISCO, NOVEMBER 5, 1903 Number 45.

THE UNREACHED GOAL.

A little time for rest
And then—away.
There is a race to run
Ere close of day;
A battle to be fought,
Conquer who may.

High up among the hills
The best things wait:
Climb on and do not tire,
The hour is late;
The victor shall be crowned
At heaven's gate.

Yield not to sloth; be strong,
Alert, alive;
From effort, courage, toil,
New strength derive.
There is no prize for those
Who will not strive.

Take heart, keep hope, go forth
On some good quest;
Be satisfied with naught
Less than the best:
Those who the heights have reached
Have leave to rest.

Be not thou beaten back,
Persist, contend;
Aim at the highest place,
The noblest end;
God's grandest prize awaits
Those who ascend.

—Marianne Farningham.

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THE PACIFIC

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At the Close of the Day.

At the close of each day we should go to Jesus and tell him all that we have done or tried to do during the day. We must not forget to tell him about the day's failure. Did we lose our patience? Did we yield to temptation? Did we neglect to speak for our Master the word we ought to have spoken? Were we unkind to any one?

At many a setting sun we come, weary and sad, with empty hand. Sometimes we are tempted to stay away from the Master and make no report. Let us tell him all.

That is the kind of an evening secret prayer that will bless us. It will make us very watchful all day if we remember that we report to Jesus all we say or do, or fail to do; it will keep us in more intimate relations with him.—Dr. J. R. Miller.

Your business is to enjoy life day by day as you go through it.

There is no harm in being rich, if the rich man's spirit is right.

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The Blessed Life.

The blessed life is a life of love and joy, and is its own beatitude. God, who gives us Christ, will "with him also freely give us all things," as says the Scripture. We are longsuffering and gentle; we possess goodness and faith; we are meek and temperate; "we walk in the light as he is in the light, and the blood of Jesus Christ his Son cleanses us from all sin." Who would not pray to live such a radiant a life? Who does not know that such a life is blessed beyond the rasp of care and worry? "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost," was the estimate of one who had his kingdom in his heart. The blessed life is the rested life. Weigh that word, my soul. Sink into its sweet seclusions. Know the comfort of Christ who said, and says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. * * * This is the rest that remaineth to the people of God." A part of it is here; the greatness of it is yonder. This blessed life in Christ hath blessed rest. There is labor, but labor for God, and with him is blessed, and the rest goes with the work.—Rev. W. A. Quayle, D.D.

All the troubles of a Christian do but wash him nearer heaven; the rough winds do but hurry his passage across the straits of this life to the port of eternal peace. All things work together for the Christian's eternal and spiritual good.—Spurgeon.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, November 5, 1903

THE AFTER YEARS.

"Never a day is given
But it tones the after years,
And it carries up to heaven
Its sunshine or its tears;
While the tomorrows stand and wait—
The silent mutes by the outer gate."

One of our "exchanges" writes on what is called "the minimum Christian," and defines him as "the man who is going to heaven at the cheapest possible rate." But, the writer forgets; for it isn't the correct thing any more—in the minds of some—to write or talk about going to heaven. Heaven, we are told, is here, and if a man isn't in heaven here he never will be hereafter. There is truth in this of course. And there is truth also in the oft-heard statement nowadays that religion is to prepare us for life in this world and that true religion is more concerned with relieving the needs and sufferings of men and women here below than with mansions on beyond. But there is danger in the great emphasis which is laid on this truth sometimes. There is a life beyond and it is closely and inseparably linked with this life, notwithstanding the fact that some people live as if there were not; or if there were, as if their condition hereafter is not to be determined by their lives here. It is well enough to say that Christ came rather to save the wreck of the world than to save a few souls out of the wreck; but it should not be forgotten that the wreck is not saved yet and that there are souls in it who if they are to be saved at all must be saved out of it. The flood of years bears all swiftly on to those shores from whence none return, and no one can have too much "other-worldliness."

A clergyman who is not in the active work of the gospel ministry ought to be allowed without criticism to engage in any honorable work. But there is need that all such avoid with special care all questionable schemes. Recently a Methodist conference had occasion to pass resolutions asking the presiding elders to keep an eye on the supernumerary preachers and their practices and to use without hesitation their authority to suppress by all practical means any such who might be found engaged in any swindling enterprises. It was stated in the resolutions that some were making use of their supernumerary relation to engage in business schemes which were either scandalously dishonest or else of a questionable character, and such as were very likely to bring disgrace on the conference. It behooves every Christian to walk circumspectly, and especially so those who are or have been in the high calling of the ministry of Jesus Christ. When we contemplate the lives of many professing Christians today we cannot get away from the thought that one of the great needs of the times is a revival of downright, straightforward honesty. It is either a fact that not a few church members do not know what honesty is, or they are so circumstanced as not to be able without difficulty to practice it, and so by that pressure excuse themselves for many wrong acts and seem to expect others, and God, too, to make excuse also.

A presiding elder in Ohio takes strong ground in favor of fixing a figure which shall be the minimum salary for a preacher in the Methodist Episcopal church, and of appointing no minister to any church where provision cannot be made for at least the minimum amount. Of course part of it may come from the fund for mission churches when necessary. But in some way provision must be made for it. The Western Christian Advocate states that some pastors, even in the progressive states of Ohio and Indiana, are suffering constant privations because of "salaries miserably inadequate," and expresses opinion that the compensation even in the most rural sections should not be less than $600 and a house. When it is below that amount it is said that there are "cruel embarrassments" This is a move which should have encouragement everywhere throughout the denomination named. The average salary among the Methodists is smaller than in any of the other leading denominations. It may not be amiss to say in this connection that there are, however, in many other denominations a large number of ministers who are inadequately supported and that it is a question whether the increased cost of living during the last five years does not demand in general an advance in ministerial salaries. And in the fixing of salaries it should not be forgotten that a man out of the ministry can live on less money than he can when in it.

When the new Roman Catholic Bishop of Buffalo was given a welcome recently in that city every saloon was gay with flags and signs of hospitality; and they vied with the vaudeville theaters in a display of electric lights and in floral designs which formed the words: "Welcome to our Bishop!" It is to be hoped that the time is not far distant when no ecclesiatic will receive such welcome without rebuking the source from which it comes.

CHRIST AS KING.

It is an ancient belief that the Good shall at last triumph. Things refuse to be mismanaged long, is the modern expression by Emerson of this perennial optimistic idea of the human race. But even among the heathen there is found also the expectation of some mighty personality, some great ruler of the world, who must come to usher in the Golden Age. In Israel this hope came to center upon a Messiah, a King who should reign until he had put all his enemies under his footstool. This prophetic hope found its fulfillment in Jesus Christ, who, both in his humiliation and his exaltation, "executeth the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies," as the Old Catechism says.

Even in his humiliation Christ is a king. "Thou sayest that I am a king," he said to Pilate. Would not the picture representing that event be better named, Pilate before Christ? Jesus knew that the kingdom was his, even as he wore his crown of thorns. In the words of Martensen, "He knows that the future belongs to him, that the influences which shall proceed from him shall never cease, but extend to all ages and all races of men; knows that the nations shall be redeemed and judged by him." Every moment of his life attested his kingly dignity and power; even on Golgotha he manifests his royal power in judging and ransoming the world.

The kingly office of our Lord is to be supremely revealed, however, in that day when he will finally judge the whole of created beings, punishing his enemies and rewarding his friends. Says Liddon: "The imagination recoils in sheer agony from the task of seriously contemplating the assumption of these duties by any created intelligence." History shows that, in the early Church, abatement of faith in the coming of Christ in his kingly power was always accompanied by an increase of worldliness in the Church. This aspect of our Lord's redemptive work is not much dwelt upon now, however, because such matters are too other-worldly for this practical age.

And yet, R. J. Campbell of London gave the following testimony, which is very significant, coming from such an influential source. He wrote in The British Weekly: "A little more other-worldliness would do us good; we should not do our duty less well in the seen, because we draw our sanctions of conduct from the unseen. Life gains in value when we think of it in the light of eternity. We need rehabilitation of belief in judgment. Death will be the key to unlock the storehouse of our inner life and show us what we are. It is a perfectly awful thought. Nothing is forgotten. Everything that passes into our conscious history enters into the mysterious depths to await the season when the secrets shall be revealed. The character that sees in the Christ no beauty to desire must be growing farther and farther from him, and to live without him now is to stand without him in the inevitable judgment. Would not all lethargy, time-serving, worldly-mindedness, baseness, selfishness, treachery, lewdness, covetousness sink self-condemned if men realized beyond all possibility of question that death is no death, but only a call to give account of the deeds done in the body?"

Two hundred and fifty school teachers in Indiana have been found to be afflicted with tuberculosis and by order of the State Board of Health will not be re-employed.

Busy World Notes.

One of the New York four hundred sneers at Mrs. Roosevelt because she dresses on $300 a year. Her remark is "She looks like it." However, not a few Eastern papers have expressed the opinion that if the statement as to what Mrs. Roosevelt expends for dress is true it is greatly to her credit. A little more simplicity in living on the part of many persons of wealth and rank would be a good thing for the world. The life is more than meat and the body is more than raiment.

Bliss Carman, the editor of the Literary World, says that the influence of the press is undoubted, that its machinery is a marvel of efficiency, but that its pre-eminent force as a moral institution is not more than half grown. When the press shall come to its throne, it will be one of the mightiest of the influences for good. Especially will this be so with the daily press, with the newspaper. But now the business office rules. The men at the head of these great enterprises have no hesitancy in so declaring.

The Century Magazine for November contains among its most interesting and valuable articles one on "The New York Stock Exchange from within," and one by Dr. Buckley of the New York Christian Advocate on "The Present Epidemic of Crime." The article on "Fighting the Hudson," gives some of the thrilling experiences in the construction of the tunnel under that river. Rich illustrations in color accompany the article, "Italian Villas and their Gardens." We commend the Century to our readers. In our opinion it leads among the magazines. Some very fine articles are announced for next year. Among them is one by Dr. Weir Mitchell on "The Youth of Washington," told in autobiographic form. Dr. Buckley is to contribute a series of articles on "Perils of the Republic." And a serial story by Jack London, with the primitive strength of "The Call of the Wild," but more thrilling, is announced.

A Chicago man figures that wages in that city have advanced far more during the last five years than the cost of living has. While the cost of living has increased fifteen per cent. wages, he says, have gone up from fifteen to fifty per cent., the average being as high as thirty. For the man with an income of $1,000 a year the increased cost of living for the year is put as follows: Rent, $39; meats, $48; groceries, $11; fuel, $12; milk, $6. As to clothing, a decrease of $4.78 is figured. This coincides with the recent statement of the Hon. Carroll D. Wright that "the condition of the laboring man is better today than ever before in the history of the country. His investigations for the Department of Commerce and Labor showed that the cost of living throughout the country, had not increased as largely as has been asserted. The increase has been only about one-sixth; and the wages of both skilled and unskilled workingmen have increased in proportion. Investigations show, however, that the persons who have suffered by the increased cost of living have been those who work on fixed salaries. In many instances these persons receive no more than they received ten years ago.

It is not improbable that one man may for the third time occupy the office of the chief magistracy of the American republic. If Grover Cleveland could be nominated again he would stand as good a chance—perhaps a better one—for election as any man whom

the Democratic party could nominate. The indications are that he would today be the strongest man, at the polls, in his party. And his nomination is not out of the question. The old-time third term objections would operate very little against him, inasmuch as he has now been out of the office eight years. More perhaps than any other man he would satisfy that element in the Republican party which is opposed to Roosevelt. Among the men to be counted on as prominent persons for the Democratic nomination for the Presidency in a few years, if not next year, is William Randolph Hearst of newspaper fame. Mr. Hearst has for some time been making himself solid with the union labor element. And there is no doubt that he has his eye on the presidential chair. Aside from his strength because of the strength of the labor element, which is certain to increase largely in the near future, he is a person not to be sneezed at.

The San Francisco Argonaut, in an editorial treating of the daily papers in certain large cities on the Pacific Coast, errs in assigning but one morning and one evening daily to Portland. It is not true that the Oregonian has the field to itself, inasmuch as it owns also the evening paper. About two years ago another daily was started and it seems to be in quite a flourishing condition. It has worked certain undesirable changes in newspaper conditions in Portland. Catering to the desire for that which is sensational it has changed the tone of the Oregonian and it is no longer run on that high plain on which it was run for so many years. The reading matter is not as wholesome as formerly. It is said that people from whom something quite different would be expected read the more sensational matter in the new paper with seeming avidity and that this has made it necessary for the Oregonian from a business point of view to depart somewhat from its higher attitude. We have been told of one woman who, objecting to the airing of certain scandals in the columns of the Oregonian, nevertheless read every line of the extended account of the same in the new paper. It is not surprising when there are many such people that the newspapers are what they are to so great an extent. The rumor, or more than rumor, that Mr. Hearst, is about to establish daily papers both in Portland and Los Angeles, is causing considerable speculation as to what changes yet more for the worse will be brought about in those cities. Everyone who is acquainted with the newspaper world is well aware that Mr. Hearst's papers cater more largely than the average paper to the appetite for the startling and sensational.

The Religious World.

An apple tree in the garden of a vicarage in Surrey, England, was dedicated in 1870 to the Church Missionary society, and since that date more than one hundred and twenty-five dollars have been realized from it for missionary purposes. Herein is a suggestion. Are there not others who have something productive to thus dedicate to the Lord? But it is to be hoped none will be like the old farmer who many years ago dedicated the product of one of his fields to God, and then changing from time to time gave always the one which was the least productive.

The American Tract Society has sent us a letter written by a resident of Colusa county, California, from which the following quotation is made: "Having carefully studied the condition and needs of this field, I conclude that there are but few places where the American Tract Society could do better work. In my own county, Colusa, one of the best supplied counties in the way of churches in Northern California, there are twenty-four school houses outside of the towns and in only two of these are there any regular services held. True, five of the twenty-four are within five miles of the towns and many of the people could attend church; but, instead, they usually go into town on Sundays to trade, sport, drink and otherwise desecrate the holy day. It is claimed we have 350,000 people in California who live outside the reach, geographically, of any regular or stated means of grace. The Sabbath to these people is a blank, desolate religiously. Remember they are our own people, not a set of squalid heathen, ready to whet their teeth for the flesh of the missionary, but an intelligent hospitable people, who would gladly welcome an earnest Christian worker."

The Religious Educational Association has done well to secure the services of Ira Landrith, LL.D., of Nashville, Tenn., as general secretary. Dr. Landrith has been editor of The Cumberland Presbyterian for many years and has had prominent part in various movements of high importance. Not long ago in Nashville he led a municipal reform work, which in its success made him one of the most distinguished citizens of Nashville. As a Christian Endeavor worker he has had extensive influence. We recall him as one of the most brilliant speakers at the time when the International Convention was held in San Francisco. As a Y. M. C. A. worker his influence has been far-reaching also. It was expected that Dr. Landrith would go to Chicago this week to enter on his duties. The next convention of this association will be in Philadelphia the first week in March. Among the important papers or addresses announced are the following: "The Bible in Practical Life;" "The Church in Education;" "The Bible in Social and Civic Life;" "Religious Education in the Home." The association is increasing in membership and the bringing into the secretaryship of Dr. Landrith will serve to commend it yet more to the people. Dr. Landrith says that he regards this as the greatest opportunity of his life.

The Pomona Review of recent date, says: "Since the pioneer days of 1888, the Pilgrim Congregational church of this city has never had a more enthusiastic or more inspiring celebration than was given by the church last evening to its new pastor, Rev. Geo. E. Soper." Among the persons present and giving welcome on this occasion were President Gates and Professors Norton and Sumner of Pomona College at Claremont. We quote from the remarks by Professor Sumner: "Our brother comes from New England, which counts the age of its churches by the hundreds of years. And yet many of us have learned that although Pilgrim church is not so old in years, history has made itself rapidly. My mind reverts to a time fifteen years ago last April when with tears in my eyes I was contemplating leaving the church which was dearest to me. Through all the years of its growth, I have been proud of Pilgrim church—a church which when ten months old gave $200 for home missions, and which during nearly every subsequent year of its history has a pledge of $2 per member. Another fact of interest is that every communion season for fifteen years past, members have been added until today it is in size the second or third in Southern California. As it was my pleasure to welcome your predecessor here

fifteen years ago, so now, my brother, I take pleasure in welcoming you to a field where you can work hard and find your efforts rewarded. I welcome you to a church which has always been the mother of the beloved church on the hill. The field you have entered is enough to stimulate the ambitions of one who comes from old New England." The pastor, the Rev. George E. Soper, said in part: "It has been a rare delight to look into your earnest faces and enjoy the welcome of my fellow ministers of the church of this community and of Pomona College. It is my ambition to stand for the best in community life; to stand for fellowship among my co-workers; to be first of all pastor of my own church and then assistant pastor of every other church in the city. Your devotion as a church, to your former revered pastor, commanded my admiration and drew me toward you. The final factors which led me to accept your call were the character of this church and this vigorous growing Western country. I am glad I have come to a clime where not only is there no winter, but where the sunlight of God's truth is shining into human hearts. I trust we shall work for Christ and the church in hearty fellowship with our sister churches. By God's blessing we shall have success."

Notes and Personals.

A few weeks ago we secured as a new subscriber for The Pacific one of the professors in the University of Oregon at Eugene. Now comes the word: "The paper is very interesting, bright and helpful."

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity the paper will be by the Rev. H. P. Hitchcock of Alameda on the subject, "Breadth of Thought."

The Rev. George B. Hatch, who has been supplying at Three Oaks, Mich., for several months, has accepted a call to the pastorate at that place. In connection with his work at Three Oaks Mr. Hatch will conduct classes in oratory and expression in Chicago Theological Seminary.

Superintendent Harrison of the California Home Missionary Society has returned from a trip to Northern California and Southern Oregon. While absent he held meetings at Picard, Cal., and Keno, Ore. Superintendent Clapp of Oregon was conducting meetings about the same time at Lorella, Ore. Later they spent a few days fishing and hunting in the region of Klamath Lake.

St. Nicholas for November is an especially interesting and valuable number. We wish that all parents might read the article on "The Money Value of Training." We doubt not that many a man of future years will look back and date his success in life from the time of the reading of that article. In the line of the historical there is "A Day With Hadrian." There are five good stories and a serial. The publishers are justified in the claim that St. Nicholas is the best young folks magazine published."

No better Sunday school literature is published than that of the Congregational Sunday School and Publishing Society. Indeed, in our opinion it stands at the head. For this and other reasons Sunday schools will find it to their advantage to make use of it. The society is furnishing thousands of mission schools with this literature without charge. Attention is herein called to the advertisement of the Chicago branch in this issue of The Pacific.

The Rev. Dr. Meredith has accepted a unanimous call to the pastorate of the First church of Pasadena. He urges the church not to divide at present, but to go as a whole to the new and central location. The property where the church building now stands is offered for $10,000. Those who wish to remain there may purchase it and continue at that location. Dr. Meredith would like to see the present building torn down and used in a new one at the new location; and then later, if it should still seem best, another be built on the other site.

The Rev. William Rader of the Third church, San Francisco, will begin next Sunday evening a series of sermons on the Old Testament prophets. The introductory sermon will be on "The Prophet in Universal History." Then will follow: "Jonah—The First Apostle to the Gentiles;" "Amos—The Preacher With the Plumb-Line;" "Hosea—The Poet-Prophet;" "Jeremiah—The Reformer of the Wooden Collar;" "Isaiah—The Savonarola of the Holy City;" "Zechariah—The Man on the Red Horse."

At the Monday meeting of the ministers in San Francisco a committee was appointed to consider with the Presbyterians the question of a series of evangelistic meetings to be conducted next March by the Rev. Dr. Wilbur Chapman. It is thought by many that such a series could be made of marked advantage in strengthening professing Christians and in winning others to an acceptance of Christ. Surely something ought to be done to advance the cause of Christianity in our midst, and we hope that it may be seen that this proposed plan is a workable one. The committee consists of the following named persons: Revs. W. Rader, W. C. Meserve, L. P. Hitchcock and Geo. C. Adams.

The Rev. S. M. Freeland spoke at the Monday meeting of the Congregational ministers of San Francisco and vicinity on the subject: "Differences in Preaching Coming from Differences in Belief." The subject was suggested by the editorial in last week's Pacific, entitled, "A Free Lance." In the discussion which followed, not all the persons in attendance had opportunity to participate, but from the remarks made at that time and after adjournment of the meeting it was evident that almost without exception the opinion was that a Congregational pulpit was no place for the preaching of Unitarianism or Universalism. There seems to have been in the main substantial and hearty endorsement of the position taken by The Pacific last week. Indeed, we believe we are justified in the statement that the sentiment was in entire accord with our utterance.

We notice with pleasure an account in The Pacific Unitarian of the hearty welcome given Rev. J. A. Cruzan when he entered on his work as pastor of the Unitarian church at Great Falls, Montana. We quote from an account of a reception given at the home of one of his parishioners, as follows: "Among those present were the Presbyterian, Methodist, Baptist and Congregational pastors and their wives. One of the pleasant features of the work in Great Falls is the cordial fellowship of the orthodox ministers. While worshiping recently on Sunday evening with the Methodist church, Mr. Cruzan was invited by the pastor, Rev. John Randolph Smith, to assist him in the service." We shall always follow with interest this brother who worked so long and so earnestly in Congregational

ranks and who courageously went out from us when he realized fully that he was no longer in accord with our standards.

Dr. A. P. Peck, who has worked so efficiently for many years under the American Board in China, has been appointed by the Chinese government, medical officer in charge of the quarantine station at Taku. In addition to this it is his intention to take up the private practice of medicine at Tientsin, which will be his place of residence. The China Times of recent date, says: "We shall be glad to welcome Dr. Peck to Tientsin, and feel sure that our English doctors resident at Tientsin will find him an able and kindly colleague." In view of all this Dr. Peck has presented his resignation as an American Board medical missionary. But this will by no means end the good work which he has long done in that capacity. In various ways his life will count as heretofore for the upbuilding of Christ's kingdom in China. Mrs. Peck expects to join him in China ere long, and together they will labor in a private capacity for the welfare of that land to which they a long time ago devoted themselves. May their years be many yet, and may they be led ever in the "green pastures and beside the still waters."

The Bystander.

Ministers and Politics.

The average clergyman is not very well posted in politics. He is often used as a tool by designing politicians, who are "on the inside." Now and then the minister gets hold of a point and explodes it in his pulpit, but as a rule it doesn't amount to much. He is not a vote hunter, and it is this which counts.

In all political campaigns there are certain reform clubs, called good government clubs, or law and order leagues. They have an air of political piety about them, which to the average minister is irresistible. The Bystander had occasion to meet with one or two of these clubs during the recent San Francisco campaign, and found, much to his disgust, that at least two were controlled absolutely by the liquor interests. How? By capturing the leaders with the bait of a promised office. These clubs were represented by saintly looking young men in the churches, tickets were distributed, and every "list" stood for the greatest political boss San Francisco has ever had. The Bystander believes the only hope for the good people of the community is for such people to become political bosses, provided men strong and good enough can be found. It takes more righteousness to be a boss than it does to be preacher.

Mrs. Booth-Tucker.

The death of this noble woman comes as a shock to her many friends on both sides of the Atlantic. Active, eloquent, aggressive, she went up and down the land an evangel of light and love. Her untimely death in a railway wreck is mourned by thousands.

The salvation lassie is a new and original type evolved out of the religious life of our times. The Bible and the bonnet have been the insignia of a new woman in the religious world. At first she was scoffed, then tolerated, then respected. Such women as Mrs Booth-Tucker and Mrs. Ballington Booth are loved by the people. If young girls who aspire to the honors of the stage wish an example of beautiful service combined with beautiful womanhood, they will find it in such women. No actress on earth could command such profound respect.

The death of Mrs. Booth-Tucker adds another chapter to the already wonderful history of the Booth family, and it is to be hoped it may serve to seal the family in a new compact of harmony and co-operation.

"The Smile Cure."

A friend of mine sends a letter calling attention to a new remedy used in England—a remedy for many forms of discontent which is called "the smile cure." "It is a happy conceit," says my correspondent, "You may be able to use it (?). It must mean cheerfulness always maintained; disagreeables laughed away." The Bystander will "use it" in this column as well as on his own face.

A smile is one form of the soul's expression which indicates the character of the man. The smile of Pope Leo XIII had more influence on the world than any of his encyclicals. His attitude was kindly. People saw the smile and loved the man. Dr. Oliver Wendell Holmes once said that he never smiled on the inside. The Bystander doubts this. Some waves touch the bottom. The true smile reflects the health—the liver and the stomach. But whatever may constitute the elements of the smile it is a moral force in the world. It is sunshine breaking out of the clouds. It is better to laugh than to cry—unless you can't help it. Laughter is the rainbow on the cloud, the song of the bird in the night, the beauty of the soul flowing over in abundant good cheer.

"The smile cure" is good for one's own health and strength, as it chases away many real or imaginary ills. It is good for others. Better be a brass band than a funeral cortege. Better scatter light than darkness. Better make people happy than make them miserable.

"The smile cure" will work miracles in homes, churches, schools, factories, and in all life, if we but make it of the proper ingredients. The flower is only the expression of the seed and root. The yellow wheat is concealed in the grains. The smile in the last analysis tells the story of the soul. "The smile cure" is composed of the soul's medicines, righteousness, purity, sincerity, truth, and are not these remedy for all the evils of the world?

AN ORDINATION.

A council of more than ordinary interest met with the church at Byron on Thursday, Oct. 29th, for the ordination of Mr. Geo. A. Charnock. He has been preaching at Byron and Bethany for the last year with good success. The churches of Antioch, Martinez, Benicia, Bethany, Crockett, and First and Bethany, San Francisco, were represented. Mr. Charnock's education has been of the practical kind, in business, and as secretary of the Y. M. C. A. in several cities. His examination was eminently satisfactory; he refused to indulge in speculation; he confined himself to what he was sure he believed. Few men endure close questioning better than he did. The council were perfectly unanimous in favor of ordaining him, and a delightful evening service was held. Invocation by Dr. J. A. Hanson, M. E. pastor of Byron; sermon by Dr. Adams; prayer, Dr. Pond; other parts by Revs. C. H. Stevens, S. Jones, B. M. Palmer.

The Rev. Mr. Patchel of Pueblo, Col., has accepted the call from San Jose.

THE DANGER OF SHORT CUTS.

(A Sermon to Students.)

By Chas. R. Brown.

Text: "When Pharaoh let the people go, God led them not through the way of the land of the Philistines, although that was near."—Exo. 13-17.

The whole story of the Hebrew race is like a parable teaching us splendid spiritual truths. It is a parable spoken not in words of the lips, but in facts of experience. Men have always recognized this, and the various events of Hebrew history have come to be used as symbols of corresponding changes in the moral life of the individual.

The words of my text refer to a certain method employed by the Lord in bringing those Israelites from the slavery of Egypt up into the freedom of Palestine. The direct route lies along the coast of the Mediterranean. It is only a little over a hundred miles from the edge of the Nile Delta where the Israelites were, up into Palestine by that short cut. They could have covered the whole distance in a week or ten days.

But, we are told, "when Pharaoh let the people go, God led them not through the way of the land of the Philistines, although that was near." The strongest, fiercest people in Palestine were those same Philistines. The Israelites had been slaves all their lives and were without experience in fighting. To have made the attempt to bring them into Palestine by the short cut through the land of the Philistines would have meant defeat, loss, and possibly extermination. So the Lord took them around by a longer, harder route for the sake of the training and development that would come on the road.

The long road meant that the Israelites would spend years in the wild, rugged life of the desert. They camped under the shadow of Mount Sinai, learning something of law, order and discipline. They had time to take shape as a nation, to develop physical and moral fibre, to learn in those lesser struggles the value of system and leadership. The result of it all was that when a new and better type of Israelite marched into Palestine by the longer route, he was equal to the task before him. The Hebrews conquered the land and founded a nation whose noble influence will never die out of the world's history.

"God led them not by way of the land of the Philistines, although that was near."—He refused the short cut. This statement of method suggests some points about the danger involved in other short cuts of which I wish to speak to you at this time.

1. The shortest way is not always the best way.

The straight line is the shortest distance between two points. You are never to forget that fact, but in certain situations there are advantages in curves and even in making the square turn of the right angle. Lady Macbeth reproached her husband because he was "afraid to catch the nearest way" to become king. But his early unwillingness to take that short cut was to his honor when "the nearest way" meant treachery, murder, and all the sad, terrible history that followed. There are short cuts which bring men where they wish to go right off, and they also bring disaster and ruin later on.

The quickest way for a man to feel strong is to take a drink of whiskey when he gets up in the morning, and then another, and possibly a third. He feels "braced up," he tells us. He feels equal to anything: the difficulties in his way seem to grow smaller in proportion as he takes one or two or three fingers of the stuff. That way of feeling strong is much easier and quicker than for him to eat such food,—enough of it and not too much,—sleep such a number of hours,—some of them before midnight,—take such exercise, mainly in the open air, and so keep himself clean and free from all vicious indulgence, that he will feel strong because he is strong.

This second route is longer and takes a great deal of time. It has to be followed up month after month and year after year. It does not send in its returns in fifteen minutes as the whiskey does; it carries a man around through the region of Sinai, compelling him to learn lessons about law, system and discipline, as did those Israelites. But when it finally brings him to the land of promise, he finds himself equal to the task before him. There is no make believe or pretense about his strength; there is no fearful day of reckoning ahead as there is for the man who cuts across lots to gain an artificial strength. The man who travels the longer road feels strong because he is strong, and he stands prepared to do his full share of the world's work.

I am a firm believer in the gospel of wholesome athletics. Many a useful sermon is being preached by the coach, or the physical director, or the medical examiner in the gymnasiums of the land. These lay sermons are preached to young men and boys at an opportune time and in a way that leads them to listen. The training table and the track, the gridiron and the diamond utter their condemnation upon all gluttony and intemperance,—upon all dissipation and uncleanness. They call for clean, sound, reliable men, for no others will stand the test. The message which comes from that quarter is really a sermon from the text "Know ye not that your bodies are temples of the Holy Ghost?" All physical sin is a sin against the Holy Ghost; and much of it is sin unpardonable either in this generation or, through taint of blood, in the generations yet to come. There is no short cut which will make you feel genuinely and permanently good; there is no way but to travel the longer route of attention to system and obedience to law.

The same principle holds good in the work of education. There are paths across lots in all the schools. You have heard of them;—you may have seen some lazy fellow striking that trail. You can buy a "Key" for a dollar that will give you the answers to all the problems in arithmetic, algebra and geometry, and will show you exactly how they are worked out. Great time savers, those little books are! In Latin, Greek and German, you can get a translation,—a "horse," or a "pony," they were called, in my college days,—which will relieve you of hours of drudgery.

Those of us who plodded along on foot with lexicon and grammar used to see the short-cut men galloping by on their ponies; they soon finished their lessons and went out to play baseball, while we were still hunting for some irregular verb where the principal parts were obscure. The other fellows reached a certain result quickly and easily, but as a matter of fact, what did they have when they arrived? I have watched some of them in the years since; they are still riding about on little ponies. They are little, stunted, feeble fellows yet. They have never grown to anything like size, strength or efficiency — men

never grow by taking short cuts. The only road that carries a man up into a thorough and useful education is the one that goes through the region of order and system.

The same thing is true in the matter of money. There never was a time in the history of the world when money could buy so many beautiful and useful things. Clothes and furniture, books and pictures, music and recreation, education and travel—what a splendid array there is for any one who goes shopping with money in his pocket! The man who says that he does not love money to-day must be either blind or insincere. I know the Bible says, "the love of money is the root of all kinds of evil," and there are facts abundant to prove the claim. But the writer might have added, "the love of money is the root of all kinds of good when it is mastered by a mightier love—the love of God." When the love of money becomes the willing servant of moral purpose, it is a noble trait. Every healthy man desires to gain the means to the splendid ends which can be purchased with money, and he ought to desire them.

But a common disposition is to catch the nearest way. Gambling, speculation of a shady sort, lies told in circulars or advertisements, mean advantages taken of the ignorance, the weakness, the necessities of others. These are some of the short cuts. Broad and easy is the path that leads to the destruction of a man's honesty.

And straight and narrow is the path that leads to a genuine prosperity nobly achieved! Here you must travel the road of industry and frugality, of prudence and foresight! It may take you forty years to make your way into the promised land by that route. You will surely have to pass days and nights at the foot of Sinai learning the laws of God and man. But when you arrive in your land of promise, you will have something and you will be something. Every man must carry about with him, wherever he goes, a true knowledge of what he is. Moody used to say, "Character is what a man is in the dark, when nobody is looking; and each man knows his own." And you may be sure there is no plush chair in the universe soft enough to make the man entirely comfortable who sits down in it knowing that he is a scamp and a rascal, a cheat and a sneak. He has gotten what he wanted, but he has not reached his land of promise, and he never can reach it by that route. There is no road to genuine and abiding prosperity except that of industry and efficiency, of honesty and integrity.

You will find the same old facts in the pursuit of social popularity. Every healthy man likes to have other men, and women, too, think well of him. It is an honest ambition to wish for a large circle of friends. But you can never gain them by any quick and easy route. One man thinks he can win them by flattery. He licks every hand stretched out to him with a tongue as soft as a dog's. By and by he is understood, and his compliments mean no more than the chatter of the jay birds. Another man thinks he will win friends by scattering his money about with a loose hand. He is ever ready to "stand treat all around." He is reckless and foolish with his cash: he runs off into expenditures that are entirely uncalled for. He, too, fails to win friends. Certain people will come and eat up what he pays for, but they are not friends; when his money is gone, they are gone. The only way to gain these genuine friendships that enrich the life and outlive time is by the long, hard road of such conduct as will establish you in the confidence of others as being square and trustworthy, true and unselfish, helpful and kindly. You may have to wait forty months for such friendships and for some of them forty years, but once gained they will guarantee you benefits that stretch out into the future indefinitely.

I have only noticed a few of the interests that concern us, but you may turn where you please, the short cut is disappointing and the longer road alone brings us to the land of promise. You will find that this is uniformly true because of the second point which I will name:

2. The short cuts are not the best, because the man would thus arrive without the requisite preparatory training.

The Israelites were educated on the road by taking the Sinai route, and when they reached the gateway of the promised land they were ready for the duties that confronted them. When men walk anywhere in the paths which God points out, they reach their destinations equipped for what comes next. In that matter of money the Lord has wisely and properly arranged it so that under natural conditions people get acquainted with the earning end of the business before they approach the spending end of it. If you reverse that and try to travel the road in the opposite direction you are almost sure to get into trouble. The young man who goes out and earns a hundred dollars has, in the process of earning it, gained much wisdom as to the proper way of spending it. But if one hundred dollars or one thousand dollars are given to a young man by a piece of "good fortune," as it is called—it ought to be called "ill fortune"—he lacks that useful education gained by earning, and the chances are that he will lose his money and lose his own soul as well in the process of spending it. All short cuts are apt to bring us to our destinations without the necessary training.

You find this principle worked out in many of the old Bible stories. Joseph, as a boy, was full of dreams of the day when he would sit high up somewhere and his brothers would all bow down before him. It was well enough for him to cherish those high aspirations, for he had the stuff in him to realize them. But it was a long, hard row he had to hoe before he gained his desires. He probably thought at first that his high position would come to him easily—perhaps it would be given to him outright as the father had given him a coat of many colors because he was the favorite child. He may have built his hope like many a modern fellow, upon some bit of "pull," or upon a friendly "push."

But high positions gained in any such way are of little account because the preliminary training is lacking. Joseph, as a matter of fact, was sold as a slave boy. He was thrown upon his own resources and compelled to make his way up to a good position by industry and fidelity. He was there accused unjustly, as even honest men sometimes are, and thrown back into prison. Again he made his way up to a chance for release through fidelity and unselfishness. But here once more the butler he had befriended forgot him, and Joseph was left to struggle on in prison. He never surrendered his high purpose, however; he was bent on being something and doing something in the world; and while he was still persevering in that resolute effort, the opportunity of his life came! The very sort of man he had made of himself was needed at the court of Pharaoh. It was no mere happy coincidence. Energy and intelli-

gence, efficiency and integrity make men valuable, and whatever has value is sure to be in demand just as gold and silver, hard wood and steel, silk and wool are in demand the world over. Make yourself genuinely useful, and you may depend upon it the world will want to use you. So, up out of the long obscure training Joseph came to take the high place of noble service at the court of the king. Had he been thrust into it fresh from those priggish days on the plains of Dothan, failure would have been inevitable. But, up from the long, hard years of preparation he brought those qualities that enabled him to meet the demands with success and honor.

You will find this principle observed even in the life of Jesus Christ. In that warmer country young men mature earlier than here, yet Jesus waited until he was thirty before entering on his public ministry. The world was lying in disease, in ignorance and in sin, yet he took time to grow, to think, to become, that out of the abundance of his own life he might bring a message for the world's salvation.

And even when his hour had come, at thirty years of age, you find him still moving with deliberation. He came to be baptized by John—not only with water, but with John's friendship, with his instruction, with all the helpful suggestion that might come from the preparatory ministry of one mighty among them born of woman. And after his baptism Jesus again went off into the desert to think, to pray, to decide upon his methods.

In that hour of trial and temptation, He refused all the devil's short cuts. He would not change stones into bread; He would not fling himself down in sensational fashion from the pinnacle of the temple to gain a following; He would not secure control of the kingdoms of the world by any compromise with evil! He came back to win the world to righteousness by instruction and persuasion, by example, and personal influence, by prayer and the way of the Cross!

It was a long, hard way which Christ chose; it may take forty centuries to win the world to His cause by this route, but once won the result will abide. The short cuts would all leave the world still entangled in its ignorance and sin; the way of Christ will establish it in everlasting and ever-growing life.

I ask you, then, to remember the law of cost. Whatever has value must be paid for. There is no short cut that will carry you around that hard fact. No pains, no gains! There is no saving the life without losing it, without spending it in useful service. There is no getting rid of sin without that sturdy effort and resolute sacrifice pictured of old in "the shedding of blood." The law of cost is as definite, as unyielding, as widely operative, as the law of gravitation. If you gain the land of promise you must travel the Sinai route, because that alone will give you the training that will enable you to take and use the land when you reach it. And in that splendid undertaking, if you are in earnest, you may depend upon the same help and guidance given to those men of old. You may look up in confidence to your Heavenly Father, for He will be to you a pillar of cloud by day and of fire by night, bringing you steadily into the good land that lies before the man of moral purpose.

The Sunday-School.

BY REV. W. H. SCUDDER.

David's Trust in God. Ps. 23.

Lesson 7. November 15, 1903.

The "Shepherd Psalm" is probably the widest known Scripture in the world, with the possible exception of the Lord's Prayer. Its imagery, its confident assertions, its deep hold on the soul which exists in time but looks out on eternity, make it the common language of all men who have a belief in God. Mr. Beecher, in "Life Thoughts," calls it the "Nightingale of the Psalms," the "Pilgrim commissioned of God to travel up and down the earth singing a strange melody, which, when one heard, caused him to forget whatever sorrow he had. * * * It has charmed more griefs to rest than all the philosophy in the world; it has remanded to their dungeon more felon thoughts, more black doubts, more thieving sorrows, than there are sands on the seashore. It has comforted the noble host of the poor. It has sung courage to the army of the disappointed. It has poured balm and consolation into the hearts of the sick, of captives in dungeons, of widows in their pinch-griefs, of orphans in their loneliness. Nor is its work done. It will go singing to your children and my children, through all the generations of time; nor will it fold its wings till the last pilgrim is safe, and time ended; and then it shall fly back to the bosom of God, whence it issued, and sound on, mingled with all those sounds of celestial joy which make heaven musical forever."

The occasion of its writing is universally admitted to be David's flight from Absalom. Three things easily make up its historical setting. The country through which flocks of sheep ranged in great numbers, and David's experience as a shepherd; the unexpected provision sent by three of his friends (2 Sam. xvii: 27-29); and the thought of the ark which he had sent back to its place by Zadoc. Following these it is easy to see.

1. The personal relation between God and man, (v: 1-2).

For this seems to be the great fact forth shadowed in the symbol of the Shepherd and the sheep. This figure has been so frequently described that it were easy to fill out our space with quotations from eye-witnesses. Two may briefly find place here because of their emphasis on the point in view. One from J. M. Porter, illustrating our Lord's parable (John 10), which particularly brings out our point of relationship: "As we sat, the silent hillsides around us were in a moment filled with life and sound. The shepherds led their flocks forth from the gates of the city. They were in full view, and we watched them and listened to them with no little interest. Thousands of sheep and goats were there, grouped in dense, confused masses. The shepherds stood together until all came out. Then they separated, each shepherd taking a different path, and uttering, as he advanced, a shrill, peculiar call. The sheep heard them. At first the mass swayed, and moved, as if shaken by some internal convulsion; then points struck out in the direction taken by the shepherds. These became longer and longer, until the confused masses were resolved into long, living streams flowing after their leaders." Comp. John x: 3-5. Only the closest fellowship could produce such results.

Similarly, G. E Post, in Hastings Bible Diet, thus describes this relationship: "It is one of the most interesting spectacles to see a number of flocks of thirsty sheep brought by their several shepherds to be watered at a fountain. Each flock, in obedience to the call from its own shepherd, lies down, awaiting its turn. The shepherd of one flock calls his sheep in squads, draws water for them, pours it into troughs, and, when the squad has done, orders it away by sounds which the sheep perfectly understand, and calls up another squad. When the whole of one flock is watered, its shepherd signals to it, the sheep rise, and move leisurely away, while another flock comes in a similar manner to the trough, and so on, until all the flocks are watered. The sheep never make any mistake as to who whistles to them, or calls them." From this we can find the force of the "my" in verse 1. The flight from the royal palace, the hurried march to Mahanaom, the memories which the band of 600 would recall, and the peril of the entire situation, would throw the shepherds' office into the foreground. It was his to lead to places of plenty, even through rough defiles or over steep hillsides. It was through the supply, whether of the succulent meadow herbs, or the quiet flowing water, that the sheep came to distinguish their shepherd from others, for these very refreshment places were the tokens of his thought and care.

Of what value is life to us unless in some way we become acquainted with God? And in what better way can we learn to know Him than through the experiences which throng our lives. So soon as, like sheep, we listen for the voice and are ready to follow the Shepherd, the tokens of His presence and care are evident. Like David, we may learn the blessedness of the "my" when we are led through difficulties and dangers;—when our supply is given at the final moment. The use of trouble and discomfiture is to force us into experiences with God, and thousands have first seen the hand that led them, through sorrow. Thus life's experiences, if rightly interpreted, show us our relation to God, when in them we find that our souls are restored; *i. e.*, refreshed when fainting, or that we are led in right paths; *i. e.*, paths leading straight to the proper end, for the maintenance of God's own name as our Shepherd.

2. The presence of God and His guidance, (v: 4).

Reference is here made to those deep wadies, or ravines, in whose rocky sides are caverns, the lairs of wild beasts. It became necessary at times for the shepherd to lead his flock across these places to pasture. The main idea, then, seems to be the peril to which the sheep are exposed. "Rod and staff" are not the same, as is generally supposed. "Rod" is a defensive weapon,—a club about 2½ feet long, with a bulging head often bestudded with large-headed nails,—a terrible weapon for attacking man or animal. "Staff" was a straight, 6-foot pole, used, as alpine stocks, for climbing or for resting upon. The shepherd, standing erect, with hands folded over the top of the staff, could be plainly seen by the entire flock, giving to these defenceless creatures a sense of protection as they wandered in search of grass. Thus we come to the idea of the divine presence and protective guidance, to which David could testify because of those experiences when there was but a step between him and death. And we also can have the consciousness of God's protection and guidance amid those perils of death with which we are constantly surrounded, and particularly in the actual approach of the dark shadow through which we must pass, even to the land of eternal sunlight. How wonderfully strengthened the similitudes of "Rod" and "Staff" have become to us, who know of the work of the Good Shepherd who came to give us life. His presence through the "valley of the shadow" fills our mouths with "songs of deliverance."

3. Abundant supply, (v: 5).

The shepherd symbol may still be carried into this verse; in the presence of enemies, whether of man or animal, the shepherd provides the supply. But the figure is, apparently, changed from shepherd and sheep to host and guest. The great King becomes the royal entertainer, providing a feast such as palaces afford. But with the supply there goes also the sense of protection which oriental custom made obligatory upon the host. "The covenant of salt" was sufficient to guarantee that no foe should molest the eater; the enemy was thus rendered powerless. The anointed head is indicative of honor bestowed on the guest, the cup is symbolic of joy. Its overflowing is suggestive, in view of the supply, and protection from deadly foes outside of the camp.

4. Final blessedness.

Amid those rocky caves and deep ravines David found a sense of security. This increased to an assurance of victory and return to Jerusalem. But neither his household nor the throne occupied the foremost place in his mind at that return. His soul was wrapped up in the desire to build a house for Jehovah. He had fitted up a tent gorgeously for the ark,—he was even then preparing for the temple that was to be,—and even while conscious of never living to complete his longing, his earnest soul can see no joy greater than abiding in the presence of God forever. His prayer becomes full possibility to us, who have greater revelation. Final blessedness shall come to us when God tabernacles with us and we are brought into His abiding presence in the House not made with hands,—eternal in the heavens. And the psalm shall still be our theme when there, for we shall sing the song of Moses and the Lamb, and God shall be our Shepherd forever. (Rev. vii: 14-17).

Christian Endeavor Service.

REV. HERBERT N. BEVIER

How May We Help Abolish the Saloon. Eph. vi:10-13.

November 15.

"The Saloon Must Go," is the the terse, epigramatic phrase in which the voice of the best temperance sentiment in the land in our day, touching this plague spot of iniquity, is uttered. It also expresses the best Christian sentiment. There are many views concerning temperance in the minds of the best people, but there is scarcely more than one now in reference to the saloon. It is universally believed by Christian people and by moral people generally to be bad and wholly bad. The feeling is that it ought to be suppressed. This is felt because it is realized that the saloon is the center of power in the drinking community. It is the gathering place of the drinking clans. It is moreover the great creator of intemperate men. It is the drunkard factory. Here new appetites are formed and old ones developed, and here "the rulers of the darkness of this world and spiritual wickedness in high places"

exert their most direct and direst influences. The saloon is Satan's seat—an abominable thing, and the sooner it can be gotten rid of the better, both for civilization and humanity.

* * *

We may help abolish the saloon by educating a generation of temperate men. If no man wanted to drink the business would necessarily perish. Saloons flourish because drinkers are legion. Abolish the drinking habit and the work is done. This is the grand justification of the old-fashioned temperance meeting, with its persuasive orators and its pledges. This is the ground for the work of such men as Gough and Murphy and Beauchamp and Henry. It is foundation work. It aims at character. Moral suasion is the best instrument we can wield against the enemy, for as "where one won't, two cannot fight," so when one won't, two cannot make a drunkard or sustain a saloon. It may be the slowest, but it is the surest way. It is the Christian way—the way of the heart. Nothing will insure a sober man but a sober heart, and sober men never support saloons. We do not say it is the only way, but it is the best way, and the best moral suasion is the preaching of the gospel of Christ. The greatest of our temperance reformers have seen this and felt it and leavened all their powerful appeals with the evangelistic spirit. Thus did John B. Gough, the prince among them all, so did Francis Murphy, so did Francis E. Willard, and so does J. Q. A. Henry today. The best temperance work is gospel temperance work and useful as are all other methods, this promises the surest and most permanent attack on the saloon of all.

* * *

Another way to abolish the saloon, is the more direct and for immediate results the quicker way, of open and organized legal antagonism. We can abolish saloons in given locality by the enactment of laws, which prohibit them within certain bounds, by passing restrictive local option laws and enforcing them, by high license laws that greatly reduce the number of them and by other legal and aggressive attacks. This is a legitimate and practical method and whenever it is vigorously employed does in a greater or less degree check and abolish the evil. The Prohibition movement had this end in view and in some states it worked far-reaching and radical reform. But being a political instrument it had a double edge and was not able always to accomplish its purpose. The Anti-Saloon League is the latest expedient and it seems to be the wisest and most effective of all. The definiteness of its aim gives keenness to its thrust. It avoids all question of personal privilege or individual conscience and all political entanglements, and has one single, all-absorbing conviction, which it aims to accomplish in every possible, legitimate way, viz.: "The Saloon Must Go." We help to abolish the saloon by helping the Anti-Saloon League. The argument for all such measures is that by removing the temptation we decrease the number of drinkers, and it is a sound argument. Not only do we need to have sober minds, we need also to have sober environments. We cannot consistently pray "lead us not into temptation but deliver us from evil" unless we do our utmost to remove temptations from our way.

* * *

Then in addition to our labor we can certainly aid in the abolishment of the saloon by earnest, persistent prayer. A Christian Endeavorer, passing a saloon one evening on her way to the society prayer meeting, noticed that it was closed—the door was shut, the shades down and the wretched business ended. "There," she said, "is a direct answer to prayer. I prayed most earnestly last week that that saloon might be closed, and God has answered that prayer. I think I will try to close another the same way." Wonderful things have been and are done by prayer. More wonderful things than that. Ask and ye shall receive applies to the doing away of saloon as well as other things. We need to pray as well as labor. We divine help in our fight against this foe. We wrestle not against flesh and blood here, but against principalities and powers. The wicked one is entrenched in the saloon as almost nowhere else. How can we hope to dislodge him in our own strength. Like the evil spirit in the demoniac boy at the foot of the Mount of Transfiguration, this great evil may not be cast out except we use mightily the weapon of all prayer.

THE BIBLE CONFERENCE.

The Bible Conference held at the San Francisco Theological Seminary, October 26-29th, was highly gratifying and helpful in every respect. It was attended by four hundred and fifteen persons, one hundred and fifty of whom were ministers. Dr. Marshall's address in the interests of foreign missions on Monday evening, at Montgomery Chapel, opened the conference and infused a strong spirit of zeal and devotion. He pleaded for more men where they are most needed, as also did Rev. Chas. G. Paterson, who followed him.

Tuesday morning Rev. Warren C. Sherman spoke briefly on the epistle to the Hebrews, and very effectively on the Holy Spirit. This latter was the dominant note throughout the conference. Mr. Sherman's intimate acquaintance with the Scriptures makes him a welcome leader and his method of presenting its teachings inspires great interest and confidence therein.

Tuesday afternoon a memorial service was held for Dr. Fraser, and many touching tributes were paid him. Dr. G. C. Adams of First Congregational church, San Francisco, presented a discussion of the Acts of the Apostles, more exactly called the Acts of the Risen Lord. He indicated the presence of the human element, as well as the Divine, in the organization of the early church. The coming of the Holy Ghost produced a great increase in individual strength, in the performance of miracles and established Christian socialism. The persecution of the church resulted in blessing.

Dr. Theo. Burnham of Vallejo spoke on the topic, "Access to God through Our Brother-Priest." The Mosaic method of access, the holy of holies, the priest, the courts, the ark, sanctification, were done away when the veil of the temple was rent at the death of Christ, and now every human creature may approach God through Jesus, the new and living way. But there is great danger of using a wrong familiarity in our petitions. Great care must be observed in maintaining the attitude of reverence.

Dr. E. R. Dille of the First Methodist church, Oakland, speaking on "City Evangelism," said in substance: "One great reason for the congestion of population in the cities is the desire for social life. The forces of good, and also of evil, climax their effects in the city. Save our cities and we save our nation. The foreign population is a great problem. The population of Hawaii and the Philippine Islands is a trifling thing compared to the streams of humanity that are admitted every year at our ports. Let us convert the foreigners, and the problem will adjust itself. A ministering church will save our cities. The church should not be

a burden to the poor, but rather a burden-bearer. The church of the Good Samaritan must be the church of the future."

Rev. Dwight Potter of Union Street church, Oakland, spoke on "Dynamic Prayer." "We shave down the promises of God. They are as practical now as in Moses' time. Let us pray for and work for very great things, and God will respond. Practice prayer. Take time to pray. It is the secret source of power."

Dr. H. H. Bell of First United Presbyterian church of San Francisco spoke on "Work of the Holy Spirit." "The Spirit shapes our petitions, and Jesus presents them to the Father. By the power of the Spirit we can do as great things as ever have been done."

Rev. E. A. Holdredge spoke on "A Need of the Ministry." "Personal work, the ability to lead a soul to Jesus is the principal need of our ministry. Let us acquire this, and the life of the church and the life of the individual will rise."

Dr. Edgar W. Work of First Presbyterian church, Berkeley, discussed the epistle to the Colossians. "This epistle is deeply Christological. We are losing much by presenting the Bible with too narrow an edge. We ought to present books sometimes, instead of texts. Paul's epistles are best adapted to this. Paul's Roman prison was a spiritual store-house. Ephesians, Colossians, Philippians and Romans are "prison letters," and many of the best things in the world came from prison. Paul comes to his fullest expression in Colossians. Teaching by epistles intensified his own experience. This epistle dwells on the fullness of Christ."

Dr. J. Wilbur Chapman stated, in a strong and stirring address, that the present great need of the church is an outpouring of the Holy Spirit, and we are confidently expecting it. History repeats itself. The winning of souls has become almost a lost art. A majority of Christians were brought to Christ in times of special revival. The measure of a man's religion can be determined by his anxiety for the salvation of others."

Dr. Guy Wadsworth, President of Occidental College, made a worthy appeal for "Higher Christian Education." "A Christian college is one in which the Bible has a place in the curriculum, in the hearts of the faculty and in the hearts of the students. There is no true education or culture without a knowledge of the Bible. Astronomy, History, Chemistry, everything properly taught, reveals God."

Dr. John Hemphill of Calvary Presbyterian church, San Francisco, on "City Evangelism," gave many interesting facts: "In San Francisco there is one church to 3,000 people, or one church to forty saloons. The State spends $25,000,000 yearly for education, not a cent for evangelization, so vastly more important. The way to save our cities is to evangelize them."

Dr. Chapman: "The secret of power is the life of God throbbing through us."

Dr. Thornton A. Mills, on "Spiritual Life and Successful Service": "Do we present Jesus to our hearers so forcibly that they are impelled to say, 'He is the Christ'? We ought to have and can have infinitely more of the Holy Ghost than Jerusalem had."

Major Hilton: "The pews as well as the pulpit have a ministry. Revivals will come when the people are ready for them. The spirit is to use us, not we to use him."

Dr. Chapman: "God gave himself for us, to us, and wants to give himself through us."

Where so many had a share in helping to make the conference the best gathering of its kind ever held on the Pacific Coast, it is impossible to mention all. Believing prayer and earnest labor opened the way to great blessings, and the tide of power has spread itself over our great State, and its fruitage will doubtless be seen in the coming kingdom of our Lord.

Chas. F. Anderson.

Book Reviews.

"The Sword of Garibaldi." By Felicia Buttz Clark. The pages of this book will be turned by the reader with intense interest. It is an historical novel, depicting some of the stirring events of those years when the sword of Garibaldi was unsheathed and when the struggle was on for a united Italy. It gives not a little of the history of those momentous years and carries inspiration to noble endeavor. [Eaton & Mains, 150 Fifth Ave., New York; pages 274; $1.25.]

"Chalk." By Ella N. Wood. In this timely volume is shown what can be done with chalk and the blackboard to impress valuable lessons on the minds of the young, even by those who have only small artistic gifts. There are several excellent sketches, both for use and in way of illustration and suggestion. There are chapters also with hints for the teacher who may desire to use this method of impressing truth on the minds of the young. The book is to be commended. [F. H. Revell Co., Chicago and New York; 75 cents, net.]

"Hints for Lay Preachers." By Rev. B. J. Meyer. In England there are many lay preachers. They go out on the Sabbath and occupy thousands of pulpits which otherwise would be vacant. Their work is inestimable. Not having had special training this book is sent forth for their help. We find in it much which will be of interest and value to every Christian worker who may, from time to time, speak in public. Here is a thought for every preacher: "Preach all your sermons over to yourself. Remember that your heart must ever be your first congregation. Take for yourself, that you may know whether it be digestible, some of the food which you are preparing for others." [F. H. Revell Co., Chicago; pages 128.]

"The History and Use of Hymns and Hymn-Tunes." By Rev. David R. Breed, D.D., professor in Western Theological Seminary. Several books, in many respects similar to this one, have been published. But this volume will be welcomed. It fills a place not filled before its arrival. It is the outgrowth of the author's own needs as a teacher of practical theology. He says: "I desired a text-book from which my students might obtain a comprehensive knowledge of the history and use of sacred song, without being burdened with those technical details which a beginner has neither the time to master, nor the ability to understand. I also desired a book in which the study of hymns and of tunes was combined. No such book was at hand, and for several years I was compelled to refer my classes to various authors, some in hymnology, others in church music; supplementing their studies with explanatory lectures. This, however, became more and more unsatisfactory, and I therefore determined to supply my own needs. In so doing I hoped to supply also the needs of others and to furnish many besides theological students with an acceptable and useful guide to a large and increasingly interesting subject." [F. H. Revell Co., Chicago and New York; pages 364; $1.50 net.]

"Outlines of an Introduction to the Old Testament." By John W. Beardslee, D.D., Professor in the Western Theological Seminary of the Reformed Church. In this work the author gives what is the outgrowth of fifteen years of study and teaching. The result is a valuable book for the average Bible student. It does not aim to be exhaustive, but gives such points as are regarded as necessary to a correct understanding of the text, with references to guide those who may desire further study. It will be found very helpful to an understanding of the Old Testament. We quote from the preface: "If the position here taken seem conservative, it is not because the writer has ignored the later criticism or underestimates its value, but because the newer ideas do not seem to be sufficiently established to demand the abandonment of the older. Great gain has already come from the learned and laborious investigations of the new school of criticism and we hope for still richer fruitage in the future, but the results thus far secured are too vague to become a satisfactory basis for the interpretation of Scripture. The leading objections to the work now being done under the name of Higher Criticism may be summed up briefly as follows: The primary laws of exegesis are too easily violated, too much importance is attached to minute and unessential details, the integrity of the text is not sufficiently guarded, constant pressure is put upon the text to make it yield a result in harmony with a preconceived theory, and the subjective impulses of the critic have too much influence in determining his conclusions." We have presented their arguments on the more important issues, giving them as nearly as possible in their own terms and as found in their latest books. When they have finished their work no one will hesitate to acknowledge its value." [F. H. Revell Co., Chicago; pages 215; $1.20 net.]

Church News.

California.

Martinez.—Four persons united with this church November 1st by letter.

Ventura.—At the communion service Sunday three persons united with the church.

South Berkeley.—Two persons came into this fellowship Sunday by letter.

Mill Valley.—At the communion service Sunday there were two additions to the membership.

Berkeley, North.—Four persons united with the church at the last communion service.

San Francisco, First.—Eleven were received into the membership of this church Sunday, six on confession.

Oakland, Plymouth Avenue.—Three persons were received by letter at the Sunday communion service. church at the last communion service.

Etna.—News from private letters announce the repapering of the parsonage, a new sink for the kitchen, and a donation party, to stock the larder for the new pastor and his wife, Mr. and Mrs. W. E. Eckles.

Berkeley, First.—Eighteen persons were welcomed into fellowship Sunday, all coming by letter. The work is in an encouraging condition. The congregations are good and the Sunday-school shows large increase in attendance.

San Francisco, Olivet.—There were three accessions to the membership Sunday. The work is promising. The Sunday-school is engaged in a vigorous and effective campaign for increasing the attendance. And the C. E. Society is increasingly prosperous.

Alameda.—Sunday this church welcomed six persons into fellowship by letter. Among the pleasant features of the work here of late have been the remembrances in one way and another from Mr. G. W. Scott and family, who have been traveling abroad for several months.

Campbell.—Our beloved former pastor, Dr. Windsor, has returned to us from the East and gave us a most inspiring message Sunday morning. We are looking forward to having Dr. C. S. Nash of the seminary with us on next Sabbath. Mrs. Farnham speaks to the Missionary meeting on Thursday. The Juniors, under the leadership of the pastor's wife, is steadily growing. A Bible study class for young people has been organized at their own request by the pastor. The outlook is encouraging.

Lodi.—Secretary Tenney was with this church and Lockeford October 25th, and gave two good addresses. Two weeks' union evangelistic services have been held at Lodi under lead of the Drummer Evangelist Williams. He is a forceful preacher, free from objectionable methods, and has given some splendid sermons. Street meetings at night have been participated in by the pastors of five churches. Yet scarcely any visible results are manifest. At the communion service, November 1st, Rev. G. H. DeKay received three by letter and two upon confession of faith.

Santa Cruz.—The regular communion service was a vesper service. It was very impressive, a large number of the members being in attendance. We all felt it was good to be there and that God's benediction in large measure had rested upon us. This week the Missionary Society had the very great pleasure of hearing Mrs. Peck. She gave greater inspiration for service. Our pastor, Rev. J. R. Knodell, is doing excellent work. We are glad to have his work recognized by our sister churches. He was recently called to deliver the installation sermon at San Juan, California, and later, one at Reno, Nevada.

San Francisco, Fourth.—On last Tuesday evening a reception was given by the members of the Fourth church to their new pastor, the Rev. E. L. Walz, and his wife. The church parlors were crowded to their utmost capacity by members and friends. A short literary program opened the evening's exercises and was followed by remarks by Mr. Walz, who spoke of his trip across the continent and of his pleasure on finding himself in California. He was followed by several members, who responded to various interesting topics. Refreshments were then served and a general social time rounded out a very pleasant evening. Rev. Ernest Louis Walz is a graduate of Columbia University and of the Union Theological Seminary, New York. He has had considerable experience in institutional work in that city and received his pastoral training in the State of Vermont. Both he and his wife are young people and are full of enthusiasm and desire for Christian service.

Petaluma.—Two young men were received into fellowship at the communion service, November 1st. A total of twenty for the year, eleven on confession and nine by letter. The Christian Endeavor Society has just purchased a piano, costing four hundred and fifty

dollars, and placed it in the chapel. The Sunday-school equipment has been improved by the purchase of a new blackboard, one hundred hymn books and a set of maps. A note for two hundred dollars, held by the Pacific Theological Seminary from this church has been paid in full with interest. The offering for the California Home Missionary Society amounted to about eighty dollars at the above service; the ladies will probably make this sum one hundred dollars. The pastor has been delivering a series of sermons on the World's Great Religions, which have attracted large evening congregations. The outlook for continued growth is very encouraging. A committee, having in charge the program for the celebration of the fiftieth anniversary, which comes in January, is at work, and it is hoped to make this a helpful function. At this celebration it is hoped to raise enough money to purchase a pipe organ; such an instrument will complete the equipment of the church.

Bakersfield.—On November 1st Rev. E. R. Fuller began his seventh year as pastor of this church. When he came, six years ago, there were but 49 members, and 18 of those were non-resident. Since then, 44 have united by profession and 63 by letter, making 107 in all. Of this number 17 have joined since January 1st. Still, by reason of frequent changes, the membership now numbers but 112, and some of these are non-resident. The church building is well located and free from debt, while a neat and comfortable parsonage of eight rooms is on an adjoining lot. The Ladies' Aid Society has just commenced its year's work with increased membership and new plans. The C. E. Societies, both Senior and Junior, are doing good work. There is no Woman's Missionary Society, but the church, as a whole, gives to the different Missionary Boards. The people are united and cordial in their support of the pastor's work, and have lately increased his salary by $300. The cheerful spirit in which it was done has gladdened his heart more than the actual money value, and the future looks hopeful to both pastor and people.

Pasadena, Lake Avenue.—The pastor, Rev. S. G. Emerson, has been giving at the morning services a series of sermons on the Bible. "How We Got Our Bible," "The Inspiration of the Bible," "The Revelation of the Bible," "The Canon of the Bible," have been presented in a logical and forceful way. They have been instructive and helpful. Last Sunday evening he began another series entitled, "Homely Talks to Wide-Awake People." They are under the auspices of the Intermediate C. E. Society and are intended especially for the young people. They are as follows: "Black Your Shoe Heels," "Say, 'If You Please,'" "Every Inch a Man," "She Does Her Best," "Stick to Your Job," "What's in a Name," "Have You a Backbone?" "My Greatest Need." The recent preparatory lecture to the communion service was given by the pastor of the United Presbyterian church. The building committee are at work. In a few days they expect to have detailed plans and specifications. As soon as bids are obtained the subscriptions for funds will be solicited. Everything is moving along nicely.

Washington.

Sprague.—Three young men united with the church on confession of faith October 25th.

Seattle.—Rev. F. C. Krause and family, formerly of Douglas, Alaska, after a sojourn of several weeks in Seattle, are about starting for Monticello, Minnesota, where for two weeks Mr. Krause is to supply the pulpit. They then go to his old home in Iowa, to spend the winter. Since coming to Seattle he has, at Superintendent Scudder's suggestion, preached at McMurray and Clear Lake. At the former a church has recently been erected, and one may soon be at the latter if a leader can be found. Both fields are promising.

Whatcom.—The new organ, the first one in Skagit county, was dedicated on Sunday, October 18th, the church being crowded. The instrument, fine in tone and attractive in appearance, was made in Chicago, the cost being $1,000. This church for several months has been supplied by Rev. Mr. Coventry, from British Columbia. By December it is hoped Rev. Mr. Wark of Winetka, Ill., will accept the call and be in Whatcom. Mr. Coventry may then go to Berkeley and attend Pacific Theological Seminary. On Sunday, October 25th, the effort to raise an installment on the church building loan was successful, an offering also being made. With a loyal membership and a fine equipment, there is great reason to expect larger realizations on the part of this church.

Fairhaven.—When Rev. R. C. Day and wife commenced services here a little more than one year ago, the outlook was not the most promising. Though the church was in possession of a fairly good plant, services had been suspended for several years. But with Home Missionary aid, it seemed wise to resume, and Mr. Day feels the months have seen material and spiritual gain. The edifice has been painted without and renovated within—friends have rallied to the support, and on the last Sunday of October two members were added; more are in prospect. Mr. Day and wife are giving their undivided attention to the work, and their efforts are appreciated. A project is on foot to unite Fairhaven and Whatcom with the name Bellingham, for the new city of 20,000 inhabitants. If this be done it is thought an impetus will be given to the community, the town will grow, and among the newcomers will be Congregationalists to swell the ranks of each of our churches—that at Whatcom and the one at Fairhaven. Mr. and Mrs. Day are occupying the cozy little cottage, bought with aid from the C. C. B. S., for a parsonage.

Oregon Letter

By George H. Himes.

The first social and supper of the season was given by the Men's League of the First Congregational church of Portland last Wednesday evening in the church parlors, the Ladies' Aid Society providing the supper. There were one hundred and fifty plates and every one was occupied. The principal address was by Rev. W. H. G. Temple, D.D., of Plymouth church, Seattle; and that it was up to the high-water mark of addresses it is not necessary to state to those who know Dr. Temple. The Men's League was an important factor in the work of the church during the past year, and it is believed will be increasingly so this year. The entire work of the church is in an encouraging condition and the outlook hopeful in every respect, under the efficient guidance of Dr. House. Week before last he assisted in several special evangelistic meetings at Sherwood. This is the first of a number of similar meetings which will be held in the very near future.

Rev. G. W. Nelson of the Albany church is getting hold of the work there in good shape. While the field is hard, owing to the spasmodic efforts put forth there for years, upon every one of which the word "failure"

has practically been written, yet, being a man of prayer, of faith, and of works as well, he is compelling recognition and drawing to himself and the church elements of strength that certainly will tell ere long for an improved spiritual condition.

The work at Corvallis is more hopeful than at any period for years. The social qualities of Rev. and Mrs. Green are beginning to count for a good deal in aiding the general uplifting conditions; besides, they both are excellent musicians, and this fact is a source of added strength.

Rev. Howard N. Smith of the C. S. S. and P. S. preached for Rev. Dr. Kantner of the Salem church last Sunday evening. The work in this church is progressing encouragingly. The seed of gospel truth is being well sown.

The Salem Central church is growing under the ministrations of Rev. P. S. Knight. There were four additions to the church recently. The outlook is hopeful. New families are constantly moving into the vicinity.

The whole Christian world cannot help being shocked at the deplorable death of Mrs. Emma Booth-Tucker of the Salvation Army, in a railroad accident at Dean Lake, Mo., last Wednesday. To that body of Christian workers throughout the world, and especially her immediate family, should be extended the heartfelt sympathy of every right-minded person. The hundreds of thousands in all parts of the civilized globe who have come under the hallowed influence of her charming personality, will especially grieve over her loss.

The year from September 30, 1902, to September 30, 1903, has been a very satisfactory one for the manufacturing industries of Oregon. The total output for the period named is $83,937,000, as against $46,000,587 for the preceding twelve months—certainly a very marked increase, notwithstanding there are those who think Oregon is asleep. The output of the manufacturing establishments of Portland for 1903 in the same time was $49,437,000, as against $23,451,132 for the prior twelve months—certainly a fairly good showing for "a sleepy old town," as this place was characterized recently by a writer in a sister State to the northward of us. The figures given are quoted from the report of the secretary of the Manufacturers' Association of Oregon and may be relied upon as correct.

Monmouth, Oregon, Nov. 1, 1903.

SOUTHERN CALIFORNIA WOMAN'S HOME MISSIONARY UNION.

The annual district meeting for the counties of San Bernardino and Riverside was held at Highland on Friday afternoon, October 30th, following the meeting of the Southern Branch of the W. B. P. for the same district, which occupied the forenoon. A large number of delegates representing the various auxiliaries of the two counties were present, completely filling the Highland church, which was tastefully decorated with English ivy, palms and beautiful roses. After a bountiful lunch had been served by the hospitable ladies of the entertaining church, the district president, Mrs. S. G. Lamb, took the chair, and Mrs. S. H. Barrett of Highland conducted a helpful prayer and praise service. Rev. E. K. Holden of San Bernardino gave an inspiring address, taking for his theme, "Missionary Ideals," and emphasizing, first, the ideal of service; second, the ideal of an educated Christian society. Under this head, the speaker said, in referring to our own Pomona College: "Let us give her our heart's best devotion, for she well deserves it." The third ideal mentioned was, "the brotherhood of all men." One of the ladies of the Highland church then gave a solo, which was much appreciated, after which Mrs. A. W. Thompson of Etiwanda contributed a bright, interesting paper on "Missionary Literature. How to Get It and How to Use It." The speaker said, "One very important way of using missionary literature is to read it ourselves and then talk about it to our friends as we may meet them."

Following this we received much valuable information about our Congregational Home Missionary Society and its work, through an exercise given by the Highland Juniors, who did their part well. Their bright, interested faces give good promise for future intelligent workers in our missionary societies. The exercise rendered by these children was prepared under the guidance of our Home Missionary Superintendent, Rev. John L. Maile. Mrs. E. K. Holden, San Bernardino, State Superintendent of Children's Work, will be glad to send copies of the exercise to any Sunday-school or Junior Society, which may be able to use it either on Home Missionary Rally Day, November 29th, or at any other time.

Reports of Women's Work in sister denominations were given by representatives of the Methodist, Presbyterian and Baptist churches. Mrs. Robertson of Mentone spoke of our W. H. M. U. "Plan of Work" for this year, thus bringing the program to a close.

To the wise, careful planning and energetic labors of the President, Mrs. S. G. Lamb, and her earnest and capable helpers of the Highland church, we are indebted for a truly helpful and inspiring meeting. K. G. R.

The Rev. H. B. Mowbray has returned from the East with a wife and will enter soon on his work as assistant pastor of the First church of Oakland.

Anyone having a fur-lined overcoat to donate to a home missionary, or to sell at a low figure, will confer a favor by communicating with Superintendent Harrison at Congregational headquarters.

A good recipe for contentment in this day of overwork, great excitement and pharisaical exactions on diet, is—don't hurry, don't worry, sleep well, and eat without thinking whether this or that will be hurtful, but rather that both alike may be conducive to health. Eat what is set before you and ask no questions, not for health, but conscience's sake.

At their recent joint meeting in St. Louis, the committees of the Northern Presbyterian and Cumberland Presbyterian churches made a fair start toward union. It was agreed that the late revision of the Presbyterian Confession and the new creed remove all doctrinal difficulties, although the Cumberland Presbyterians will want assurance that adhesion to their own creed will not subject them to any charge of heresy.—Ex.

The funeral service of Mrs. Emma Booth-Tucker, consul of the Salvation Army in America, who went to her untimely grave last week, meeting death in a railroad accident, was held last Sunday in Carnegie Hall, New York. Col. E. J. Higgins, Chief Secretary of the Salvation Army, conducted the services. A vast concourse of people crowded to overflowing the spacious hall to pay respect to the memory of the good woman who, indeeds of unselfish love in life had enshrined her heart in their lives.

Spiritual Life.

The Personal Touch.

In a great meeting a young man was leaning forward on the back of a seat, with his face covered with his hands. There were many like him, and the workers were all too few. "Go speak to that young man," was the loving command of the leader to a young man who happened to be in the forefront of young people's work in that church.

Fear took possession of him—he trembled as a leaf, and said: "Oh, I cannot go; I never did such a thing before; I am not able to do it."

The leader was firm in his loving demand. "You must go," he said.

Going down the aisle, he dropped into the seat of the young man, put his arm over his shoulder, and, in a half-sobbing tone said: "I have been sent to talk with you, but I do not know what to say. But Jesus loves you, and I know he is ready to save you."

They both dropped on their knees, and it was only a moment or two before a soul was born into the kingdom. The personal touch of the loving heart was the means, under God, of directing and winning a soul.—Rev. W. H. Geistweit.

Jesus' Estimate of Himself.

Yet fanaticism could go no farther and deception could be no deeper than Jesus' words about himself, if they be not true. Think now of the holiest man or woman you know, and fancy such declarations falling from their lips as those to which Jesus gave uterance.

He declared:

1. That he was divinely commissioned. Speaking of God, he said: "I am from him and he sent me." "I came down from heaven."

2. That he was sinless. "I do always the things that are pleasing to him."

3. That he knew the whole mind of God. "For the Father loveth the Son and showeth him all things that himself doeth."

4. That he could exercise the whole power of God. "What things soever he (the Father) doeth, these doeth also the Son in like manner."

5. That he had self-sufficient life. "For as the Father hath life in himself, so hath he given to the Son to have life in himself."

6. That he was entitled to honor equal with God. "That all may honor the Son even as they honor the Father."

7. That in himself lay the power of eternal judgment. "He (the Father) hath committed all judgment unto the Son."

8. That the Scriptures that grew up through the preceding ages had him as their focus. "Search the Scriptures; they testify of me." "Moses wrote of me."

9. That he was in existence before Abraham. "Before Abraham was I AM." He took upon himself the very name of God.

10. He declared that his message was the ultimate moral basis for all life. "If a man keep my word he shall never see death."

11. That he was the sole channel by which man can reach God. "No man cometh unto the Father but by me."

12. He did not hesitate to receive the worship of his disciples. When the inhabitants of Lystra tried to sacrifice oxen to Paul and Barnabas, they were filled with dismay and ran in among the priests and declared that they were only men. When Cornelius at Cesarea fell down before Peter, Peter restrained him. When John worshipped before the angel that messenger said: "I am thy fellow servant. brought him the Apocalyptic Vision, that Worship God." But Jesus accepted worship as his right.—Rev. Carl M. Warner.

Daily Life.

The longer I live the more sure I am that to the devout soul God is constantly speaking by the little incidents of daily life. Such a man will have that experience corroborated by the word of God, on the one hand, and sympathetic circumstances on the other. And though everybody says the man is acting in a suicidal manner, the man is convinced by ways he cannot define that he has learned the will of God. It may be that this relates to the giving up of a habit, taking a certain course or stepping out in some untrodden path, but the man knows that he knows the will of God. If, however, you do not know, do not act. If I had a little child who could not tell what I wanted, but who at the same time needed to know my will, I would explain even to the adoption of the simplest speech and the shortest words. So we must trust God to make known his will to us. God also works in a man "to do." When you know what God wills, you know that you have sufficient power to do what purposes. You must not wait to feel it. Believe it is there.—Rev. F. B. Meyer.

What God Wants.

God wants us to be holy, not respectable alone; respectability is good as far as it goes. God wants his people to be as much ashamed of an impure thought as an impure act.

The most hateful doctrine in this world to me is Calvinism. It insults God. Let us not insult our dear Heavenly Father by thinking there is glory only in the lives of a few elect ones.

Do not see the glory in somebody else's life and none in your own.

There is glory in the lawyer standing between innocent life and scandals, also in the doctor fighting away the jaws of death, and the preacher who talks to the multitudes, but there is as much glory in the work of the Salvation Army lassie.

God not only believes in the glory in this world, but in "spacious firmament on high, and the blue ethereal sky and the shining heavens their great original display."

Many people have thrown into the past their wrong doings instead of taking them to the fountain opened for the house of David, they have simply buried them in the past, but at the Judgment Day memory will open that door and accuse them.

If you are tempted to become backslidden or worldly, if any word of mine comes to you, I would like it to be this, "Jesus Christ is enough."—Dr. Robert McIntyre.

Doing Good.

Mrs. C. W. B. Barker.

Ye proud and favored ones of earth—
  Apart from all its grind and moil—
Ye workers, hardy, bold and free,
  Staunch tillers of the soil,
Who see the true design of life,
  Perchance beyond its earnest toil.
Ye brave and honest artisans,
  Who bow with ardent zeal
Before the shrine of Industry,
  To seek your future weal—
Ye band of eager strugglers
  For the laurel wreath of fame,
Burning long the "midnight oil,"
  To win a fadeless name.
And ye utilitarians,
  Who mammoth missions crave;
Who bring the mountain to our feet,
  And span the ocean wave—
Have ye no glittering meed for him,
  The chosen one of earth,
Who bringeth to his Savior's cause,
  Treasures of a mind's rich worth?
Who, heaven-inspired, from his store
  Casts gems of fair truth down—
Gathered again by angel hands,
  To gild a future crown!
Go! listen to his thrilling words,
  Offspring of the fevered thought—
Fresh from the heart's pure fount—
With eloquence impassioned wrought,
And own life hath no higher claim,
  No nobler mission to fulfill,
Than his, who lifts a beacon light
  To win a world from strife and ill.
With consecrated gift prepared
  Instant for "the faith" to stand;
With all the heavenly armor on
  Of Truth's aggressive band!
Firm, heart-warm, eager to obey—
  Upheld by promised hand—
Down to life's latest, full-fraught day,
  The Master's last command.

THE OLD RELIABLE

Absolutely Pure

THERE IS NO SUBSTITUTE

Official Sabbath-Breaking.

The most serious aspect of the rapid recent increase of Sabbath-breaking is that so much of it has been done by church people and public officials. Invasions of Sunday by army and navy maneuvers and presidential tours, Sunday sessions of Congress, Sunday horse-racing under army officers in Cuba and Manila, legalized Sunday cock-fighting in the Philippines—these are already familiar; but one of the most dangerous phases of official Sabbath-breaking has received no public notice. On a recent Sunday in Chicago I found that letter-carriers were delivering mail to hotels, theaters and Sunday papers. I had never previously come on any delivery outside of the office in any other city except Washington. In the last-named city these carrier-deliveries were inaugurated to deliver the mail to the president and other public officials—a very bad example. Already in Washington hotels and newspaper correspondents have been added; and, as above noted, Chicago has gone Washington "one better" or one worse, by adding theaters. Why the carriers should make a discrimination in favor of two forms of Sunday law-breakers and not deliver the mail to all who break the law by doing business and work on that day, is hard to understand. Indeed, it is very easy to see that the deliveries cannot stop at such an illogical position. These Sunday deliveries have never been authorized by law and are strictly the act of the executive—of the postmaster general first and finally of the president. An appeal should be made to the president to stop this dangerous innovation introduced in his name by the postoffice department, which has upon its office walls a sectarian Saturdarian argument against the stopping of Sunday mails, as if it would be a "union of Church and State," whereas the present course of the postoffice department is State against Church. The machinery of a Christian government is being used as a mighty battering ram to break down American Christian institutions. Let us protest before it is too late.—Wilbur F. Craft, Ph.D.

God's Valuation of a Soul.

The value of a lost soul makes the shipwreck so terrible. Heaven's measure of this value explains the joy which Christ thrice describes in Luke xv. The utter lack of appreciation of this value explains the grudging murmur of the elder brother when the lost one is found and saved. Alas! that so few Christians, though they themselves have tasted of Christ's salvation, have entered into God's valuation of a living soul! Were this done the Gospel would be given to the world in a generation. Christ startles men with the question which lifts the soul above all things earthly to the very level of fellowship with God (Mark viii: 36, 37). The whole world of material riches sinks down below the spiritual worth of one immortal soul.

We touch the heart of all spiritual life and values by realizing that worship is worth-ship. The keynote of heaven's song is "worthy" is the Lamb. There is his intrinsic worth, his beauty of holiness, compelling adoration. But how much it is worth to us because he counted it worth while to live and die for our salvation only heaven can tell. He counted the cost and came to pay the price because he realized that it would pay. Nay, we must believe that God counted the cost of allowing the sin and sorrow and suffering of the ages of human history because he saw that out of the discipline the product would be a redeemed life for the immortal souls that had "washed their robes and made then white in the blood of the Lamb" (Rev. vii: 13, 14). When we consider the millions of lost, barren, empty, blighted lives, it is wellnigh incredible that so many followers of Jesus Christ spend their days in complacent indifference to God's valuation of a human life.—Studies for Personal Workers.

Reconverted Church Members.

Tens of thousands of church members are in painful need of a thorough reconversion. The church gets very little from them except their names on its roll and their appearance at its communion table. The community gets no benefit from their religion. Not only do they not help the work of the church; they are a hindrance and a reproach. No "revival" is more needed than a re-awakening and a reconversion of backsliding church members. I once heard the venerable Dr. Lyman Beecher say that during a powerful revival in Cincinnati, there was a remarkable outpouring of the Holy Spirit in the Lowe Theological Seminary, of which he was then the president. Several of the students whose religious experience had been very shallow and whose spiritual life was very feeble, abandoned their hopes, and dug down deeper to find the Rock. They were reconverted; and the doctor said that these reconverted men were especially effective when they got into their public ministry.—Theodore Cuyler in Michigan Christian Advocate.

Making the World Better.

"It remains for us to advocate and encourage righteousness in public and private life. How best to promote right living is a problem confronting the world's reformers of today. Education is doing its part admirably. Philanthropy is relieving suffering and comforting the afflicted, but Christianity is the supreme need of the people, for the nation can only be exalted in proportion to the moral and spiritual elevation of the people. Those of us who profess the name of Christian have an opportunity at this national festive time to covenant with God that we will benefit our nation by honoring God. If we deplore the extent of public sin, let us do our utmost to remove the reproach from the individual sinner that the nation may be exalted for the glory of God and the benefit of our race."—Rev. Geo. Adams.

"I Press Toward the Mark."

It is not by regretting what is irreparable that true work is to be done, but by making the best of what we are. It is not by complaining that we have not the right tools, but by using well the tools we have. What we are is God's providential arrangement—God's doing, though it may be man's misdoing. Life is a series of mistakes and he is not the best Christian who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes.—F. W. Robertson.

Giving Up for Its Own Sake.

Christ never asks us to give up merely for the sake of giving up, but always in order to win something better. He comes not to destroy, but to fulfill. His gospel is a message of satisfaction, of attainment, of felicity. If we accept his teaching, we must believe that men are not wrong in wishing for joy, but wrong in the way of seeking it. Earthly happiness—pleasure that belongs to the senses and perishes with them—is a dream and a delusion. But happiness on earth—spiritual joy, blossoming here, fruiting hereafter—is a reality.—Henry Van Dyke.

Physicians are calling attention to the fact that influenza or grip has come to stay. In the larger cities there has been a marked increase in diseases affecting the organs of respiration, which increase is attributed to the prevalence of influenza. Persons who are recovering from grip or influenza are in a weak condition and peculiarly liable to pulmonary disease.

Dr. Pierce's Golden Medical Discovery cures coughs, bronchitis, lung "trouble" and other diseases of the organs of respiration. It is the best tonic medicine for those whose strength and vitality have been exhausted by an attack of grip.

It purifies the blood, cleansing it of the poisonous accumulations which breed and feed disease. It gives increased activity to the blood-making glands, and so increases the supply of pure blood, rich with the red corpuscles of health.

"A word for your 'Golden Medical Discovery,'" writes Mrs. E. A. Bender, of Keene, Coshocton Co., Ohio. "We have been using it as a family medicine for more than four years. As a cough remedy and blood-purifier there is nothing better, and after having the grip Dr. Pierce's Golden Medical Discovery is just the right medicine for a complete bracing up."

Accept no substitute for "Golden Medical Discovery." There is nothing "just as good" for diseases of the stomach, blood, and lungs.

The sluggish liver is made active by the use of Dr. Pierce's Pleasant Pellets.

Be at Your Post.

Faithfulness is a trait of character in the Christian that cannot be too highly commended. The man or woman who loves the Church with such intense earnestness that whenever opportunity offers they are found at their post ready to do their best, deserve special recognition. In every church you will find—the "old guard." Those who can be depended on to be at the class, and prayer meeting, and greet the pastor twice each Sabbath with appreciative looks while he preaches the word.

What inspiration comes from this source. No one can estimate the influence that goes out from such devoted lives.

Love for the house of God and the means of grace, needs to be revived in many hearts. We must prefer Zion to all the glories earth can yield.

The Church of God affords the greatest enjoyment. It is here that the child of God receives the most gracious revelation of Divine power. The habit of attending church should be cultivated.

The punctuality of your attendance is to stimulate others. There is great influence in good example. Who can measure its far-reaching effects? Let your faithfulness stand out prominently.

Oiled and Cheerfulness.

When the sailors heave the anchor, they start a song, to the music of which they keep time. When a regiment marches to battle, the band plays martial airs, to stimulate and strengthen them. When the machinery of daily occupation runs smoothly and without friction, the wheels must be well oiled with cheerfulness.

"Give us, O give us," cried Carlyle, "the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer. Wondrous is the strength of cheerfulness; altogether past calculation is its power of endurance!"

The task may be heavy and full of drudgery, but if it be fulfilled in a brave and cheerful spirit, it will love the grayness of its monotony, and shine with a new lustre. The dull day grows bright and the dreary burden grows light with the coming of cheerfulness.—Dr. Sutherland.

Maine.

The State of Maine adopted a prohibitory liquor law in 1851, and repealed the law in 1856.

The people of Maine voted on "prohibition" or "license" in 1858, and in a total vote of 35,588, five to one were in favor of prohibition.

The present constitutional amendment in that State was adopted in 1880 by a vote of 70,783 for, to 23,811 against, or three to one in favor of constitutional prohibition.

In 1901 the question of resubmission was presented to the State Legislature. There were 3,000 petitions for a change, and 8,000 remonstrants. All the liquor dealers favored a change. Result: the Senate voted twenty-two against resubmission and three for; the House voted eighty-four against and thirty-four for. Of course, the law still stands.

An Optimist.

According to the Chicago Daily News, the old man was sitting on the roof of his house in Kansas after the floods, and was gazing placidly across the rushing waters.

"Washed all your fowls away?" asked the man in the boat.

"Yes, but the ducks swam," smiled the old man.

"Tore up your peach trees?"

"Don't mind it much. They said the crop would be a failure."

"But the flood! It is up to your windows!"

"Wal, them windows needed washing, anyway, stranger."

Get your mind off yourself! Those who are constantly thinking of themselves usually live in a world of imaginary ailments, physical and mental. They are good candidates for patent medicines and fads.

He who does good shall not lose his reward. A good action never perishes, neither before God or before men.

Life is like a school-room. Those who are continually catching others in fault are not apt to be minding their own tasks.

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Intellectual vitality depends, not so much on what a man knows as on what he is leaning.

When the Lord opens His mouth we should open our ears and hearts.—Schaff.

Your sorrows grow less pungent when you cease to think about them.

4. The gospel is neither sectional nor sectarian, for it is "The gospel of the kingdom."

The wise father will try to bring up his children in the way that he should have gone.

If a wordy man cannot be honest, a gruff man cannot be magnanimous.

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